To greatness Virtue's not like strength commeas.

Gaze on with wonder, and diſcerne in me,
The abſtract of the worlds Epitome.

To greatness Virtue's not like strength commeas.

Gaze on with wonder, and diſcerne in me,
The abſtract of the worlds Epitome.

THE NEW-YEERES GIFT:

PRESENTED AT Court, from the Lady PARVULA to the Lord MINIMUS, (commonly called Little JEFFERIE) Her Majesties Servant, with a Letter as it was penned in short-hand: wherein is proved

LITTLE THINGS are better then GREAT.

Written by MICROPHILVS.

Printed at *London* by *N.* and *I. Okes*, dwelling in Little St. *Bartholmewes*. 1636.

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To the Reader.

AS they are not alwaies most valiant who are most violent: so commonly the most censorious, be the least judicious. I expect the judgment of the wise, and the censure of the over-wise; and wish I were of the formers pardon as certaine, as the latter are of mine. The censures of

the learned ought to bee judicious, the cenſures of the unlearned humble, the cenſures of them both, charitable. Howſoever if any ſhal ſay, when I undertooke this worke I had but little to doe, it ſhall no way diſpleaſe him, who is, and will remaine to his friends a ſervant, and to his foes a

MISOPHILUS.

TO

HIS HIGH

and Mighty friend,

WILLIAM EVANS,

Sirnamed the Great

PORTER.

WIL, be not angry, this
ſmall booke is read
In praiſe of one no bigger then
thy head.
'Tis not in envy of thy great-
neſſe made
Which might be unto twenty
ſuch, a ſhade:
Though hee bee ſmall in Body
and in Limbe,

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Yet wee commend ſomethin
that's great in him.
The greatneſſe of his ſpiri
and his minde,
Whoſe vertues are not lik
thy ſtrength confin'd
Vnto his bulke: but pure with
out a dreg;
And has a body ſtreighte
then thy leg.
Doubt not, in emulation ſom
will ſtraine
His ſinewy Muſe, for to ad-
vance thy fame,
Then be not angry, this ſmal
Lord is prais'd,
Since thou by Nature, he by
wit is rais'd.

S. M

To his worthy friend Microphilus.

HOw should one blaze the worth of little things?
Thus, th'are as sparkling Diamonds to rings:
But what needs praise from any, since thy pen
Hath prov'd a Dwarfe the miracle of men.

D. L.

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To Microphilus.

THe leſſe the Subject, greater is the Wit,
That undertaking for to treate on it,
Makes almoſt nothing ſomething, wherefore I.
Thy rare invention dare to deifie.

T. Little.

To the Author.

THou shew'st (Dwarfes Champion) that Nature sets
Her rarest Gems in smallest Cabinets:
Muses on tip-toes stand to reach his praise,
Whose worke deserves a never-fading Bayes.

W. Loe.

In Laudem operis.

Tuta solet parvis rebus inesse fides.

W. Short.

Κοινὴ φυλακὴ πάσης μονάρχίας
μηδένα ποιεῖν ἕνα μέγαν. *Aristo*
V. cap. XI.

καὶ μᾶλιστα δεῖ τὸ μικρὸν φυλάτ
ειν. *Aristot. de reprob. Lib. V. cap*
VIII.

Sunt quæ ob id ipsum grat
quod minuta; veluti gemmæ
sculpturæ: idem usu venit in ep
stolis et libris, quæ non raro ip
brevitate redduntur commendat
ores: Sunt in delicijs et pumilio
nes non ob aliud quam insigne
corporis parvitatem. *Erasmus*
Adag.

In minimis rebus omnia an
quæ consuetudinis monumẽta se
vanda. *Valerius Maximus Lib.*

TO

THE MOST

exquiſite *Epitome* of Nature, and compleateſt *Compendium* of a Courtier, the Lord MINIMVS; the Lady PARVULA wiſheth health and happines.

SIR,

MAY it pleaſe your *diminutive eminence*, permit a devoted lo-

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ver of your *conciſe di-*
menſions, to preſent
very *lowly*, as moſt fit-
ting to your perſon,
(in remembrance o
this New-yeare) a
ſmall Token of my
unparralleld affecti-
on. Confeſſe I muſt
Compendious S I R
my gift is ſomewha
of the *leaſt*, but my
hope is, being there
in ſo like *your ſelfe*

it will not displease you. And if, *whatsoever is received, is received according to the measure or size of the receiver*, be a true rule in *Philosophy*; then, bootlesse had it beene for your *Obsequious Hand-maid*, to have meditated any Present for size *Greater*; since how *great* soever, it would have beene but as ve-

ry *little*, your ſelfe ſo very *little*, being the receiver: Nor is your *littleneſſe* (miſtake me not) mentioned as any derogation to worth: Diamonds of moſt precious value, are but *little* in ſubſtance: And if it might not appeare in me preſumption to trouble you with further Diſcourſe, I could with eaſie

easie, or no labour, prove things *little* to bee farre better then things that are *Great*.

Is not a *Microcosme* better then a *Macrocosme*, the *little-world*, Man, then the *Great world*, Earth? nay Man the *lesser world* is Lord of the *Greater*; and in the *Greater world*, which is the Creators Library, (the severall Crea-

tures being as ſo ma-
ny Bookes in it) have
wee not rarer Docu-
ments from the *little*
decimo-ſexto's, the Ant
and Dove, then from
the *Great Folio's*, the
Elephant and Whale?
Recollect your me-
mory of the ancient
times, who was it pre-
ſently after the Flood
of *Ducalion* and *Pyrrha*
violated the Golden
Age,

Age, vitiated those most candid manners of men, but the *Great Gyants*, cloud aspiring *Enceladus*, hundred-handed *Gyges*, big-bon'd *Porphyrion*, and massie *Tytius*? perceive you not the fruites of *Greatnesse*? how it swelled them with pride, and puffed them up so *high*, as to dare wage warre

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even with Heaven? On the contrary, who ſees not the ſweete effects of *littleneſſe*? how *humble* and *lowly* it makes you, how farre from pride, for the World cannot but teſtify, *you* have ever ſeemed *little in your owne eyes*: I paſſe over (*for brevities ſake*) the innumerous impieties & immenſe cruelties of

of thoſe *Great* ones, *Saul* and *Goliah*, onely adding for obſervation, this latter was vanquiſhed by *little David*. Turne from ſacred to prophane Hiſtories, *little Vlyſſes* ſtood the *Grecians* at the expugnation of *Troy* in more ſteede then *Great Aiax* with all his might. Many others famous in

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their times, as *Lycurgus* and *Solon* for Law, this of *Athens*; the other of *Sparta*: *Demosthenes* and *Hortensius* for eloquence; this of *Rome*, the other of *Greece*; *Miltiades* and *Themistocles* for Valour, both of *Greece*? *Virgil* and *Horace* for Poetry both of *Rome*, with that excellent *Historian Salust*, whom antiqui-

antiquity hath delivered to bee men of very *little ſtature*. And that men of *little ſtature* ſhould bee both more valiant and wiſer then men of *Great*, ſufficient reaſons may be fetched, even from Nature : For ſeeing that thoſe which are *little* have all their members contracted, and as it were cloſer knit-

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knitted and ioyned together, but thoſe which are *Great* have theirs more ſpread abroad and ſevered; it is neceſſary, that in thē forces united, and neerer gathered, render the ſtructure of their bodies, more vigorous and agile; and in theſe, being ſcattered, make their bodies leſſe valid, a

alſo

alſo ponderous and burthenſome : and whereas the two man-ſions of Wiſedome are the heart, and the braine, which in *ſhort* and *little* bodies are not ſo farre diſtant from each other as in *Long* and *Great*; by conſequence it is undeniably evident, that the *littler ſort* muſt be wiſer then the *Great*: and

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and indeed the *Greater ſort* of people in the World generally, what are they? but vaine and idle, and therefore in ordinary diſcourſe, we ever diſtinguiſh them from the better ſort, which by conſequence will fall out to bee thoſe which are the *leſſer*.

And as men that are *little* are very excel-

lent

lent: So likewise that which is excellent in or about men is very *little*: *Wit*, the thing so admired, is not that in men very *little*? *Money*, the thing so desired, though a man have *much*, yet he esteemes it as *little*; and things ever are to be iudged as they are valued: Is not *honesty* in men *very little*?

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tle? when Sophiſtry hath fled the ſchooles, and is become a ſhop-keeper, and Tradeſmen think if they loſe their lying, they loſe their living: Looke for *obedience*, of things the beſt, is it not *little?* when Princes commands are rather queſtioned then obeyed. Looke for *Malice*, of things the worſt,

worſt, is it not *very Great?* when Fooles had rather ſpēd much in Law, then forgive ſomewhat in charity. Whoſe deſires more rectified then the deſires of a *moderate man?* and he *deſires but little.* Is there any thing more ſought, and leſſe found then *content?* yet *Nature* (the Mother of us all) *is content with a little.*

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little. *Little* is the rule of iudgement, for wee commonly uſe to ſay, (*Ex pede Herculem*.) you may iudge by a *little* of the whole: *Little* is the onely diſcourſe of wiſe men, they talke but *little*: the beſt remedy for ſicke men, for they eate but *little*: and to ſpeak truth *little* is the delight of moſt men, for

for what do men take more pleasure in, then the reall courtesies of a friend, and are not the reall courtesies of friends, now a dayes very *little* : On the other side, how many hopeful yong Heires have *Great* Estates undone ? (but if not through the possessing of a *Great* estate, yet I am sure, through the wan-

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ting of a *little wit.*)
How odious doth *Covetouſneſſe* render a man in the eye of the wiſe. and what is *Covetouſneſſe* but a *Great* deſire and *Longing* after *Much?* you have ſeene, *Sir*, the commodity of *little*, and diſcommodity of *Great* at *Large* in others; in *briefe*, take notice of them in your ſelfe:

Had

Had you beene *Bigge* and *Great* ten to one you never had prooved a Courtier; 'twas onely your *littlenesse* preferr'd you. According to these rules I cannot conceive how any iudicious indifferent man can deny *little* to bee better then *Great*: Nevertheleſſe (ſuch are the *high-flowne* times) this

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this modeſt opinion is peremtorily oppoſed by thoſe whoſe high towring and ambitious thoughts vainely aime at *Greatneſſe*; who cruſh the *little ones* that are under them, crouch to all *Great ones* above them; are your friend in a complement, but not in a buſineſſe; familiarly give you the hand

hand without the heart, skuller-like rowing towards *Weſtminſter* looke towards the *Bridge*, pretend one thing, intend another; who if but once in an age, and that too by chance; they do you a trifling courteſie, no gratuity will ſatisfie, if not *Great*; for if *little*, they diſdaine it, though ſee-

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seemingly accept it their mad humour being, to account all *Great* things amiable, *little* things despicable. But to convince those men (for your *little* sake) of their *errour*, which is *no little one*, but like themselves, very *Great*; what *Gassendus* in his Booke of *Paradoxes* against *Aristotelians*, saith

saith of Court male-contents : *Improbant aulam in qua tamen consenescunt, They speake ill of the Court, and yet are so troublesome, as to live and dye there:* So may bee said of these; how happens it, *Great* Estates which (as all things *Great* else) belike they so love, they so oft part with, and exclaime against *little*,

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when as they keep *little?* or what is it that feeds or clothes them their future hopes, which are so *Great*, or their present revenues which are *little?* & then too, is not *one bird in the hand worth two in the bush*, their *little* possessions more cõfortable then their *Great* expectations of I know not what which

which becauſe they looke after I know not why, they may obtaine I know not when. In the fancy of a man not acquainted through obſervation with the abſurdities of the World, it would raiſe a combuſtion to immagine there were beeing ſuch a crue of *Heri-*

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tiques: for is it not very plaine and evident, performances are better then promises, and are not promises *Great*, performances but *little*? Why, every ordinary Gallant almost you meete with wil rise up an argument in this, for in his easie ambling Discourse you shall find though he

he cannot ſpeak *much* to the purpoſe, yet he can ſpeake *little* to the purpoſe, and is not that which is to the purpoſe better then that which is not? 'Tis true, the Vulgar people of the World, are likewiſe of opinion with the former. But wrong not your ſelfe (*moſt perfect abridgment of Nature*) ſo as

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to bee led by the inconſtant opinions of the vulgar, who account this à Paradox, which is moſt Orthodox; *little better then Great:* the vulgar, that *Hydra-headed* multitude whoſe very reaſons (not much unlike thoſe in their ſhops, fraile ones) becauſe of their rarity with them are to bee ſuſpected

pected, but as for their obſtinat tenents of all wiſedomes followers to be deteſted & abhorred. I wil not deny but that there may be ſome oblique, ſeeming-faire, colourable reaſons pittifully forced by them for the inveagling of men to beſtow credit on their poore aſſertion, yet it can

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never bee beaten into my braine but that they may bee gently confuted in it by their owne home-spun Proverbs. *A Great Head is signe of a little wit*; that's one of them; then I demand, which is better, a *Great* Head without a *little* wit, or a *little* wit without a *Great* Head? for

for any Head will serve with a *little* wit, better then a *Great* Head without any Wit: Another of them is this: *A little head is signe of a Great Wit*: Which (but by granting their assertion, *Great* is better then *little*) confutes their assertion, and proveth *little* better then *Great*:

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For if a *Great* Wit bee found in a *little* head, then a *little* head must be better then a *Great* Head, because it containes the better, that is, the *Greater* Wit; and if a *little* wit bee found in a *Great* Head, then a *little* wit must needes be better then a *Great* Wit, because it groweth in a better soyle, the

the *Greater* Head: I hope therefore that as they will not deny to turne upon them their owne proverbiall weapon, *Too much of one thing is good for nothing*: ſo beeing thus convict, they cannot but confeſſe, *A little of every thing is excellent in all things.* I, but they never thought

thought (becauſe it was generally received) there were any reaſons to the cõtrary; there would bee a great ſcarſity of reaſons ſure in the World, if there were no other then thoſe they could think of; and though they doe not perceive a reaſon why *little* ſhould be better then *Great*; there

there may bee a reason which they doe not perceive; well though they have lived in ignorance, it were to bee wished they would give us some hope, they meant not to dye so, by recanting their errour.

What though *little better then Great*, seeme to the vulgar a para-

a Paradoxe? may it be ever the leſſe Orthodoxe, conſidering *all things are not as they ſeeme?* as for example, *ſome men want not onely that which they have not, but alſo that which they have*: This ſeems to be an incongruous ſpeech, and yet though ſeeming ſo, it is not ſo, for it is verified of the *Cove-*

Covetous. One would thinke this to bee an absurd saying: *If hee bee a foole hee is a wise man; if hee bee a wise man hee is a foole*, yet though seeming so, it is not so, for it is verified (as a Philosopher avouch'd it) of a man that is *silent*. How confident are men in beleeving the World

world is very *bigge*, and that the Sea is of an unknowne profundity, whenas the World is but a dayes walke; for the Sunne goes about it in 24 houres, and the Sea which men thinke so deepe is but shallow, for 'tis but a stones cast to the bottome. The Impuritans of the time who

set

ſet their Sermons on the *tenters*, and uſe moſt prolixe and *long winded* ſentences, caſting their auditory into a holy nap, through the ilneſſe of their matter, and waking them againe by the ſhrilneſſe of their clamour, may be (happily) by wiſe men cenſured to do it out of te-

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tedious ignorance, & 'tis a grave coniecture: yet (under favour) wise men are but men, and may mistake, for it is out of conscience to allow *long* measure to their *course* ware: If then speeches which seeme improper, yet may bee nothing lesse, and many men, even wise-

men

men, have beene, are dayly, and to the worlds end more or leſſe will be miſtaken in their opinions; why may not *little* bee better then *Great*, although it ſeeme not ſo, or though ſome men (reputed in other things very Wiſe) have thought to the contrary.

And

And if a man but ſeriouſly obſerve, hee ſhall finde very few things ſuch as they ſeeme: and by reaſon wiſe men alſo have their weake times, their verdict to bee no ſufficient argument to command univerſall beliefe, eſpecially where reaſon is pregnant with probable proofes on the

the adverſe ſide, add to this, diffidence being ſo neceſſary a part of wiſedome.

Beſides, admit this poſition *little better then Great*, ſeeme very ſtrange, yet ſtranger then this have bin admitted, after a rationall examination, and therefore why not this upon the like conſideration?

When

When I had one ſervant, I had a ſervant; when I had two ſervants, I had halfe a ſervant; when I had three, I had never a one: this ſpeech I preſume may be believed to be a very mād one, and yet it is a moſt wiſe one; for 'tis reſolved thus: A Maſter having but one ſervant, thought him over-burthened with

with work, and therfore tooke another to helpe him; (now hee had two) but each so trusted to the others observance, that they were often missing, and the worke not done; he chose another, (so he had three) and was then worse served then before: *All things at Sea are mad*: This saying likewise

wiſe I preſume would bee reputed a very mad one (eſpecially by Sea-faring men, they would *ſtorme* at it) and yet why may not it bee a moſt true one? The Ship is mad, for it never ſtands ſtill: The Mariners are mad to expoſe themſelves to ſuch imminent dangers: The Waters are raging

raging mad in perpetuall motion; and the Windes are as mad as the reſt, they know not whence they come, nor whither they would goe. Was not the *quadrature* of the *circle* maintained by men of approved iudgement *Hippocrates Chius* among the ancient, and by *Orontius Finæus* among

the moderne? Did not that excellent Philosopher *Copernicus* affirme the earth wee stand on did not stand still, but move circularly? the good old man was to bee commended in that he dealt *roundly* with the world, and told them the truth of his opinion, which (happily) was the opinion of

of truth: for why may not the Earth moove, we departing from the *Heavens*, and they ſtand ſtill, as well as the Earth bee thought to ſtand ſtill, and the *heavens* moving, ſeeme to depart us? Did not *Pythagoras* avouch the *Spheares* to be *muſicall*? but our ſoules locked up in our bodies, for the preſent can not

heare the Harmony? ſuch Muſick certainely there is, the like was never heard of. And *Lucian*, that ſplendid wit, did in his Iudgement beleeve, that the ſoules of griping Vſurers (if they had any) at their Deaths, for certaine thouſands of Yeeres tranſmigrated into the bodies of Aſſes, and

and why ſhould not others beleeve it? it were but fitting, that poore men with whip and cudgell might take their penny-worths out of them.

And not onely mens Opinions, but likewiſe many of their Actions demonſtrate *All things are not as they ſeeme*: For what think you of him who made

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diligent ſearch at all the Innes of the *Towne* to finde his yong cheſnut colour'd Gelding, with a Starre in his fore-head, and a white foote, when as the knave had none, but came thither a foote: of another, who going to the Faire, after hee ſtately ſtalked thorow the chiefe Streets, cheapning Orient *Iewels*,

els, choiſe pictures, new-faſhion'd plate, rich hangings, and the deareſt imbroideries, departed home with the buying only of a woodden diſh: or of a third, who going to their ſhops that ſell coſtly apparrell, calls confidently to ſee a ſuit of an hundred pounds, and when they were a-

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greed of the price, quarrels with his boy for following him without his purſe.

Nor is this verified onely in ſuch Peripateticall madcaps, but in contemplating Philoſophers, in conquering Commanders: Did not *Diogenes*, ſeeing a company of unskilful Archers ſhooting (that he

he might ſave himſelfe from the Arrowes) runne and ſtand at the marke, that in his knowledge being, and in ſucceſſe proving, though not ſo to ſtanders by at firſt ſeeming, the onely place of ſafety. Did not *Beſſus* a Captaine, who thought forfeare with his company to have fled;

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miſtaking his way, runne headlong with them upon his enemies, & ſo gave them a famous overthrow, his ſide by that means getting the day: If *errours in wars* bee the way to *get Conqueſts*, and *ſhooting-markes* be places for men to ſtand at for *ſafety*, the former proved in the happy ſucceſſe of a Com-

Commander, the latter ratified in the wiſe choyſe of a Phyloſopher, & ſuch a one as *Alexander* vouchſafed to ſay; *If I were not* Alexander, *I would bee* Diogenes: doubtleſſe then the World is in credit ingaged to recant many of its credulous cuſtomes; (*cuſtome without verity being but an old hereſie*) that

that ſo men being diſ-burthened of thoſe *Great errours* where-with their opinions have beene *loaded ſo long*, they may prove more capable of the entertainmēt of truth and her propoſitions, of which one of the moſt refinedſt is this now treated of, *little better then Great*: which now for any to deny as

as impossible, could be reputed no lesse then *presumptuous* obstinacy, since so really hath been demonstrated, *All things are not as they seeme*, by various Arguments, fetched from the speeches, opinions, and actions of the better sort of men.

And not only some particular persons in their

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their ſpeeches, opinions, and actions, but whole profeſſions, nay flouriſhing Nations by their apparant cuſtomes demonſtrate this aſſertion: Firſt, for Profeſſions; who ſeeme more devout then Clergy-men? or who ſeeme to take more delight in Law then Lawyers? or in medicines then Phyſitians?

ſitians? and yet (according to the ſaying of a learned Arch-biſhop of *Florence*) Lawyers goe not to Law, Phyſitians take no phyſick, and ſome Divines are ſcarce good Chriſtians. Secondly for Nations, it is the faſhion of the women of *Muſcovy*, to love that Husband beſt which beateth them moſt,

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moſt, and to thinke themſelves never loved or regarded, unleſſe they be two or three times a day wel favouredly ſwadled. In *Tartaria* a man ſees not her he intends to wed, till they be married, but hearing a good report of the young woman, ſollicits her father for her; If he be willing they meet

meete at the Chancell of the Church in which there is a partition, through a hole whereof hee puts his hand, and taketh his wife by hers; then her mother with a ſharpe inſtrument all to bee pricketh his hand, if he let her goe they deeme it a refuſall, but if hee hold her faſt and wring her by

by the hand till ſhee ſqueake, then is he accounted a moſt loving husband, and her friends reioyce for her happy match.

In generall to conclude, have you not heard of men that ſtumble at ſtrawes, and leap over blocks: Of *Democritus* a Phyloſopher, who having put his eyes out, that he

hee might the better contemplate, yet saw more then all *Greece*: and in that *Greece* that there was never lesse wisedome then in the time of the seven Wise men, of *Brutus* when hee seemed maddest was the wisest of the *Tarquines*; and of one *Supputius* who to converse but with one Wise man, tra-

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travelled all over *Europe*, which men thought so full of them, and yet returned without his errand, and could find none. *Omne meum, & nihil meum*, that saying of *Macrobius* is not so knowne as true. Is it not true, that when Princes (prompted by Heaven) confer dignity on excelling men, though

though the *Greater ſort* thinke the Honor onely doth accrue to the receivers, yet the wiſer few in their hearts confeſſe, and then in their tongues to the world expreſſe it chiefly to bee in the givers. A man may ſee much, and yet perceive little; a ſtrange poſition, and yet verified of a weake Traveller.

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veller. A man may be ſeene abroad, and yet walke inviſible; an unuſuall ſpeech, and yet verified of an able reſerved man. One may have bad policy in him, & yet be a good man; a ſuſpected ſentence, and yet verified of a faithful profound Statiſt, (that hath by Art his Engines to fore-ſee forraigne miſchiefes,

chiefes, and prevent them, to the advantage of his Masters honour, not onely dexterity, when they are fallen, to shift them, to his Masters content) for bad policy may bee in the knowledge of good men, but in the practice of wicked. Some man payes not so much for any thing, as

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as for that which is given him; an unlikely, yet a certaine truth: for it is knowne of the generous, who by taking a courteſie, parts with that hee accounts moſt deare, his liberty: I could bee yet infinite in inſtances, (*moſt Honour'd Sir*) but that I ſtudy *brevity*, that I may like you in all things: I preſume

presume any cleare iudgement may have satisfaction by these, so as not any way to offer to deny, since so many things are not as they seeme (especially adding to consideration things more unlikely are true, as for a creature to eate iron, as the *Estridge*; or to live in fire, as the *Salamander*)

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but that it is in it selfe possible, *little* may be, and upon reasons alleadged probable, *little* is, better then *Great*.

When the *Lapidaries* digge in the earth, what is al their pains for, but to finde *parvum in Magno*, a *little* of gold in a *Great* deale of Ground; and if *Great* were so excellēt as men doe fancie it,

yet

yet you may finde *Magnum in parvo* that *Great* excellency in ſudry *little* things. We know there are foure parts of the World, and among them *Europe* the *leaſt*; yet in fertility of grounds, variety of people and kingdomes, and in the flouriſhing wits of moſt learned men, it ſurpaſſes the *Greateſt*,

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teſt, nay them all: In *Europe* how little was *Rome*, yet ſhee hath viſited *Europe*, *Aſia*, and *Africke* with wars and victories, and to the whole world given Lawes & command. Among beaſts what more valiant then the Lyon? who compared with a Bull, Horſe or Elephant is but *little*; or

if

if it be obiected, a Lyon is somewhat *Great*, it must be confessed a Cocke is wondrous *little*, at whose crowing the Lyon for all his *Great* valour will tremble. *Quid solertius prudentia apum? parvæ sunt. Quid laboriosius diligentia formicarum? parvæ sunt. Quid subtilius ingenio araneārum? parvæ sunt.* (as

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the Orator aptly. Among the chirping Quiristers of the Aire, thoſe which ſing ſweeteſt or flie ſwifteſt, are of birds the *leaſt*. What excellent ſoule-raviſhing notes heare we from a *little* Nightingall?

And as on things *little*, Nature hath beſtowed a kind of excellency, for which they be-

become ſo admired: ſo with that excellency, potency, leaſt they ſhould be deſpiſed, and utility that they might be deſired of all. The potency of *little* appeares, in that life it ſelfe dependeth but on a *ſmall* thread, and the *leaſt* gnat in the aire can choake one, as it did a Pope of *Rome*;

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a *little* haire in Milke ſtrangle one, as it did a Councellor in *Rome*; a *little* ſtone of a Raiſin ſtop ones breath, as it did the Poeticall pipe of *Anacreon*: and well knowne it is by men experienced in Hiſtories, how *Themiſtocles little army* overcame *Xerxes Great Hoaſt*. And can any thing bee more com-

cõmodious for Schollers and Travellers, then *little maps* in which are perfectly delineated the *Greateſt Kingdomes*? But why call we any kingdome *Great*, when as all things in the World, as it ſelfe, are very *little*? *Alcibiades* braggeth of his lands, *Socrates* reacheth him a Mappe, bids him

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demonſtrate where they lye; alas hee could not finde them, nor ſcarce diſcerne *Athens* it ſelfe, it was ſo *ſmall* a poynt in reſpect of the World, & the World is but as a point in reſpect of Heaven, & Heaven being finite, is but as a *little* point compared to its maker, which is infinite. The Sunne how

Bigge in compaſſe ſo-ever it bee in it ſelfe, it is the pleaſure of Heaven to ſhew it to us according to the *ſmalneſſe* of a peck: and thoſe cœleſtiall Glo-wormes the *Starres*, we ſee but *as little pib-bles*. What ſo vexes the Sea, and makes it roare, but its *Great-neſſe*? how angry and furious grows it, even to

to the losse of many mens lives, when the Winde presumes to puffe it into *Bigge-swelling* waves; whereas let it have but its owne liberty in a vent, how swiftly runs it, as eager of *lessening* it selfe, and though imprisoned, yet through naturall pollicy it secretly undermines by degrees

grees those bankes which violently keep it in its full *Greatnesse*; as endeavouring ever to bee *little*. What though Rivers so commodious to commonwealths be very *Great*, yet the Spring-head from whence they flow are but *little*. *Flumina Magna vides parvis de fontibus orta*, Ovid. The Cloudes weepe

weepe not downe their gratefull teares in *Great* Floods, but by *droppes*. *Great* and *High* Mountaines, natures Bulwarkes, cast up (as the *Spaniard* saies) at God Almighties owne charges; what are they but heaps of rubbish, and offals left of the creation of the World, as so many warts or pim-

pimples, disfiguring the ſmooth face of the earth? the difficulty of their aſcent, the horridneſſe of their crags, the wildneſſe of their inhabitants (beaſts or people) the chilneſſe of their froſty toppes; with the inhoſpitable barrenneſſe of their rugged ſides leave often an imputation of poverty & barbarouſneſſe

nes to that Coūtry that hath moſt of them: Whereas the *low* vallies are moſt pleaſant, moſt fruitfull, moſt hoſpitable, enriching the inhabitants, refreſhed with wholeſome ſprings, beautified with curious ſtructures; among which likewiſe the *Cedar-built Pallace* is oft ſtrucke with thunder, when

when the ſhrubby cottage is ſecure.

Would a man live happily and well? let him ever be getting a *little*, for *Horace* ſaith: *Vivitur parvo bene*. Is he not yet content, but would live better? let him ſtill continue his endeavours of getting, though never ſo *little*, for *Claudian* ſaith: *Vivitur exiguo melius*:

Nay,

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Nay, *little* is ſo lovely, that wee ſhould not onely endeavour for it, as a thing neceſſary (for is it not moſt neceſſary every one ſhould have a *little*?) but reioyce in it as a thing pleaſant; and *Great* is ſo cumberſome, that we ſhould not onely not deſire it, but flie from it, and both theſe prooved

out

out of *Catullus*. *Quod nimium est fugito, parvo gaudere memento.*

But you perhaps (*Sir*) may demand, is a *little wit* better then a *Great Wit*? or a *little estate*, better then a *Great Estate*? or *little honesty*, better then *Great Honesty*? or *little knowledge*, better then *Great Knowledge*? I will not presume, be-

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being of the weaker Sexe (*admired Sir*) herein to decide any thing; onely bee your selfe the iudge: The Philosopher saith, There is *no Great Wit without a mixture of madnesse*; then probably (by the rule of contraries) *no little wit without a mixture of prudence*; now iudge you which is better, to

to bee with a *Great Wit* madde, or with a *little wit* wise? As for Estates, the practice of the World (contrary to their opinions) in effect maintaines the affirmative; for every man possessing a *Great Estate* accounts money but as durt, but when once by any casualtie it becões *little*, then

then he makes much of it: Yet howsoever, grant a *Great Estate* were better, yet all know it is commonly gained but by degrees, that is, by *little and little*. A Lord who hath *Great Revenues*, is oft found melancholy, sighing; when his hired Groome (who has *little* or nothing) is blithe, whistling. As for

for honesty, whereso-
ever it is found, it is
(I confesse) very ex-
cellent; yet more ex-
cellent (likely) where
it causeth, besides
love, admiration; then
where it barely moves
affection: We love it
in good men, we both
love and wonder to
discover it in knaves;
now is not good
mens honesty very
Great,

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Great? and finde wee not it in knaves *very little?* Lastly, how *little* knowledge is better then *Great*, may bee thus demonstrated, *the Greatest Clerkes are not the wisest men.*

Little childrē (as most innocent) best for imitation; *little* women (as most nimble-spirited) best for generation; *little* men (as most

most witty) best for negotiation. Aske every Schoole-boy, and he can tell you, *parvi penditur honestas*, honesty it selfe is but of *little* account: Aske the tradesman, and he will tell you, that a *short* terme is better then a *Long* Vacation: Aske the Scholler, and hee will tell you, nothing is better then *Wisedome*,

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and then aske any Courtier, whether *little* be not better then nothing.

Goe on, goe on therefore, (*Vnmatchable* Sir) with the guide of Honour, and seruice of Fortune, your *louelineſſe* being such, as no man can disdaine to serue you, your *littleneſſe* such, as no man needes to feare you, the first

first having put you without hatred, the latter below envy: Your *little low person* (me thinkes) is *natures humble pulpit*, out of which shee reads graces divinor lectures to *High-aspiring* Mortals: and whereas some in the world (wedded to errour) may fondly imagine your residence at Court, to bee rather

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for wonder and merriment, then for any use or service: you may require from them no lesse satisfaction then a publique recantation: For as it hath beene the customs of famous Princes to use (at chiefe times) some ceremony which represented some hidden Morall: as at the Court of *Bel-gian David*,

nid, or Priester Iohn, the powerfullest Potentate in all Africke, the first Dish served in at their Festivalls is a *Deaths-head*; and it hath beene in use, that the Coronation of Kings was celebrated at the Sepulcher of their Fathers; and the Pope at his Inauguration hath 4. Marble stones presented unto

out of which he chooseth his toombe-stone: So (at all times) the residence of *dwarfes* in Courts hath a twofold Representment, *Theologicall*, and *Politicall*, the first to the *Soveraigne*, the second to the *Subiect*: For the first, as *Philip* King of *Macedon* betimes every morning had a *little boy* came unto him, and cryed

cryed, *Philippe, memento te esse mortalem*, O *Philip, remember how thou art mortall*: So *Little dwarfes* (boyes in proportion, though perchance men in discretion) being about a Monarch, though silent, yet their very persons (being with Princes of the same naturall extraction) are as a voice crying, *Rex*,

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memento te eſſe minimum: O King *remember how thou art little*, borne like others *little*, to teach thee to Heaven, humility, to Earth, humanity: For the ſecond, the civill regard in relation to the ſubiect: the reſidence of *dwarfes* about Monarchs hath beene by thoſe who are grounded Politicians

cians accounted *emblematically* neceſſary, to denote thoſe who deſire to approach neere Princes ought not to bee ambitious of any *Greatneſſe* in themſelves, but to acknowledge all their Court-luſtre is but a beame of the Royall Sunne their Maſter, which when, and to whom, he pleaſe hee

can ſend forth or with-draw.

Minde not, minde not therefore (*moſt perfect abridgement of Nature*) the *Great* neglect which the ignorant vulgar caſt upon *littleneſſe*, conſidering it hath made you an attendant of Princes, & is in it ſelfe ſo full of worth, that for *it onely* you were thus prefer-

red

red. And though it seemes a meere riddle to say, *You are alwaies at Court, and yet are very little there*; yet your person makes it so famous a one, that were *Homer* alive, and had his eyes againe, again he would by this loose them, or else weepe them out, that he lost them before by that lowsy one of Fisher-men

ſhermen (*Quod capimus perdimus, Quod non capimus tenemus*: *What wee take wee looſe, what wee take not wee keepe*) and miſſed the happy ænigma of your *admired corpuſculum*. And ſince *little* is prooved better then *Great*, *little* Schoole-boyes (I doubt not) will wiſely relinquiſh their old *theame-exordium*:

Vt olim Alexander ille Magnus Macedonum Rex: and learning out by enquiry ſome of your ſplendid deeds, will learnedly front their exerciſes thus, *Ut nuper Galfredus ille parvus Britanniæ pumilio.* Certainely if there be any thing in the World worth the relying on, it is *very little*; no *Great* or *Long* hap-

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happinesse here to bee expected; but very *little* and *short*. When one's undone by fire or shipwrack, or goods taken by Pyrats, what sets him up but the *Breve.* *Kings briefes*? and alas, how would many a poore Knight live, if he had not a *little* to keepe him? Consider *little* morally, and vertue is in the meane; consi-

consider *little* theologically, and the whole Church is but a *little* flocke; consider *little* civilly, and who dare deny, (I assume spirit from truth) but that the *little prince* is a better man then the Kings *Greatest Subiect?* Nay, the King himselfe, who is Gods Epilogue, and mans Prologue, take him

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is the better consideration, with *God*, he is *minor*; take him in the other, with *man*, he is *Maior*, for so *Tertullian*, *Imperator est Maior omnibus, solo Deo minor*: *A King is Greater then all others, lesse onely then God.* And I will forever heartily pray Heaven blesse our *Queene*, because she hath made the Kingdome happy by

by bringing his Maiesty so many *little* ones. In *short*, who desireth not in debt to be as *little* as may bee? and what a rare temper is it in men of desart not to bee ambitious of *Greatnes*? & even in the *Highest* matters which men attempt, how commonly the most doe come *short*, and in their *Greatest* boldnesse

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nesse effect but *little*. And therefore as it was said of *Scipio* that he was *nunquam minus solus, quam cum solus*, *never lesse alone, then when alone*: so it may be said of you (*excellent abstract of Greatnesse*) that you are *nunquam minus parvus, quam cum parvus*, *never lesse little, then when little*. I hope you will pardon me, if

if in my ſtile I have uſed a *little boldneſſe*, and familiarity, you knowing it to be ſo *commendable*, and that it is *Nimia Familiaritas*, *Great Boldnes* onely which *breedeth cõtempt*; eſpecially ſince you are no ſtranger, but of my owne Countrie, an *Engliſhman*, though ſome (iudging by your ſta-

ture

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time have taken you to bee a *Low-country-man*. Many merry New-yeares are wished unto you, by

The sworne servant of your Honours perfections,

PARVULA.

Postscript.

If the Great Length of my Letter hath molested your more serious Affaires, you may thence gather the convenience of little; *and yet that it might not displease, I appointed it (by my servant* Microphilus) *to be written in* your owne hand.

FINIS.

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